

A contention betwene

three Bretheren :

That is to say, the VVhoremon-
ger, the Dronkarde, and the Dice-
player, to approue which of them
three is the worste, by reason that
their deceased Father had giuen

*his Succession from the
worste of them
three.*

¶ A worke no lesse profitable then
pleasurable to read, for so much
as the vilenesse of those
*three vices, is herein
sette oute as
large.*



Compiled by Thomas Salter.
Tout à l'honneur de Dieu.

Imprinted at London, for
Thomas Gosson, dwelling in Pa-
ter noster Roe, nexte to the
signe of the Castell.

1581.



Within this little booke,
is vice set out at large :
By those that to excuse the same,
giue seuerally his charge,
In it also is scene,
how euery seuerall man
Others to blame (and hides his owne
Vice) doth the most he can,
Whereby we may perceiue,
how Sathan subtilly
Makes men seeme blind in their owne
when others they discry. (faults,

FINIS.

Printed by I. Iohnson
Thomas Gosson, dwelling in L.
for his owne use. 1611.

TO HIS VVIEL
good Scholler, VVilliam de
nethom, Thomas Sater wibeth
hath and felici
shall on the 20. of
the 15. of the month of
the year 1551.



So the giuing of a gift
vnto any one (my
good Scholler) thou
hope to receiue for
it a greater gift, is a

kinde of vsurie: So to giue none at al
for feare of losing reward, is a degree
of adauice, and giue to be had on

Againe, as to repent the giuing of
a gift after it is giuen, is a testimonie
of imprudencie: So to giue one per
fide without receiuing satisfaction
for it from the that receiue it, is an
vnwise bargaine. But who so conside
reth in his giuing of any gift, what he
giueth, when he giueth, to whom he
giueth & how much he giueth, may
not onely be thought a true, but also
a benefall and discreet friend.

Now I thy Tutor, louing thee
faithfully, doe giue vnto thee with a
most hartie & Zealous good will, this

The Epistle.

**little Pamphilet, intituled: A strange
Contentiō betweene three brethren
&c. And therefore euē as the right gi-
uing of a gift, is an act of liberalitie,
so a little remuneration is a manifest
token of a thankful minde. Now the
recompēce that I request (for this) at
thy hāds, is no other, thē first to haue
thee courteously to accept it, next
willingly to read it, & lastly, wisely &
discretely to cōsider of it. And so do-
ing, although it beareth outwardlye
the badge of brauling betweene bre-
thre, yet by meanes of the same, thou
shalt see therē execrable vices so pi-
thily deeiphered & set foorth, that is
to say, Whoordome, Dronkenness, &
Diceplaying, as I haue no doubt, but
it shal both turne to thy pleasure, and
others Profite. For what greater Plea-
sure may be presented vnto the, or
what sweeter profit vnto other, then
to see, (by sundry exampls, valeable
reasōs, & inuincible argumēts) those
dangerous shelues, & Perilous rocks
laid open (thereby the better to shun
& auoid them) on which many earst
haue**

The Epistle

haue made, & diuers yet dayly doe
make most shamesfull and grieuous
shipwrake. Well as I saide, touch-
ing this my gift, my request once a-
gaine is, that you first courteously ac-
cept it, & the that you request others
vprightly to iudge of it. By dooing
wheroff they whom you request shal
do wisely to themselues, & thākfully
to you, & you curteously vnto them,
& thankfully vnto me, & I lo-
uingly, liberally, & curte-
ously vnto you all,
which am yours
in all I may
to do you
good.

Thomas Salter.

¶ Here hand I set forth vnto thy
view (gentle Reader) a straunge
Contentiō moued betwene thre bre-
therē which notwithstanding is not
so straunge as profytable to bee con-
sidered of, and therefore although it
be not so filled with fine phrales, as
the workes of some late worthy wri-
ters are: yet for so much as it tendeth
only to the treading down of vice, &
rearing vp of vertue, (for I tell thee,
vice now is aloft, and vertue lyeth
lowe, and therefore needeth help of
rearing) I beseeche thee to take it in
good part, & by so doing, thou shalte
incourage me to mye my penne
to thy farther profite, in
other luche petite

Pamphlets.

Farewell

T.S.

THE ARGVMENT OF
this present Boke, Intituled : *A Con-
sension betweene three Bretheren* : that
is to say, the Dronkard, the VVhoore-
monger, and the Dice-
player.



Certain Father drawing nere
vnto his ende, (hauiug three
leevd disposed sonnes, the one
a VVhooremonger, the other
a Dronkarde, and the thyrd a
Diceplayer, ordained by his
last VVill and Testamente, that
the most vvicked and vicious
of them three shoulde bee deprivied of his succession,
He being deceased, by reason of the strife risen through
this bequest betweene the sayd Bretheren, they plea-
ded their cause themselves before Iudges, for the same
purpose appoynted: To the intent that by reciprocal,
and mutual accusations, personally declaimed, the mat-
ter might more clearely, and vvith greater Vehemency
be deciphered and vnderstoode, then if it vvere sette
foorth and debated by the voice and Organe of an ad-
vocate. The Dronkard first, (as appertaining vnto him
for some cause) beginneth the Alarum against his tvvo
Bretheren, severally, and by sundry assautes : to the in-
tent that he might agayne at one time, receiue from
both of them, by one only assaule the like. Vpon this
the parties being amplie heard, there is sentence gi-
uen. Certifying you right courteous and gentle Readers
(for it is to you, and to no enuious or malignaunt per-
sons, that I addresse this present) that if it please you
to beholde the same, it shall not bee vvithoute some
pleasure, and as I hope lesse vvithout profite. For the
principall

TO THE ARGUMENT.

principall end thereof tenderth vnto the teaching of
all men, cheefely and first of all to be carefull of them-
selues, and not to thinke or imagine any thing preiu-
diciall or hurtfull to their neighbour, neither to search
(as Socrates alleaged in xenophon) the imperfections
of others, leaning to enquire after their ovyne fault, by
examining of themselves. Being counselled by this
wise aduertisement, to take heed rather as the scrip-
ture teacheth vs) vnto the great beame that restes in
our ovyne eyes, then vnto the little mote that hinde-
reth the sight of others, that is to say, to consider, make
clere, correct and amend our ovyne great faulter, and
offences, before vve intermeddle vvith those litle ones
of our neighbours. For to doe the contrary, and to
stumble on this error no lesse dangerous

then common, is the right pro-
pertie and nature, saith Ci-
cero in his Tusculanes
of folly and igno-
rance,

The

The declamation of the
Drunkard, against his brother the
Whooremonger.

THe three brethren
ren aforesayde, to witte, the
Drunkarde, the Whoore-
monger, and the Dice play-
er, being come (according to appointe-
ment) before the Iudges to plead their
causes themselves, concerning the in-
heritaunce of their deceased Fathers
succession: the Drunkarde first and for
some consideration, stood forth and after
silence was made, sayd in this manner.

I am not ignorant (righte honour-
rable) with what weighte and im-
portance, the present altricacion and
controuerlie betweene vs three brethren,
is pursued & followed by meanes
of oure Fathers last will and Testa-
ment. By the whiche our vices must
of necessitie, be openlpe heard and vn-
derstoode, and by reciprocall accusati-
on, one brother must vnnaturallpe and
wickedpe

A Contention

Wickerly by constraint set vpon an o-
ther, a deed no doubt greatly to be a-
uoided: But he which hath (as hauing
sequestred from him all honestie) ac-
cording to the French prouerbe, once
passed ouer the brydge of Gournay, or
entered the Pie bakers doze, that is to
say, hath drunke vp all his shame, fea-
reth not so much reproch and infamie,
as he doth, hunger & beggerie, but stat-
eth himselfe vpon y^e Greeke prouerbe
mentioned in Homer, and reported in
Titus Linius, that is, to dye for hun-
ger is a most miserable thing, which
thing hauing before mine eyes & with
the same, the pitifull complainte of
Franchipeur in plautus, wher he thus
cryeth. O miserie of miseries, to bee
hungry, & not to haue wherof to feede
or satisfie hunger, to the ende I maye
auoide such a calamitie, & not be for-
ced to streich out my hand in begging
(if by aduenture I should by your sen-
tence be disherited) I extēd this day to
pleade mine owne cause, on purpose by
fallible reasōs & sufficiēt arguments to
approue y^e our father ment not to dis-
herit

betweene three bretheren.

Herite one of these my bretheren, but both of them, & I onely to be his successoz & heir, for so much as I am assured to proue þ both of their crimes and offences, do far errede & surpasse mine, and to make it cleere and manifest vnto you, I am purposed to sette vpon both of them, to the intent þ the vile filthynesse of the one beeing beaten downe, I may with one onely charge and alarome assaile the vile infamous life of the other, not forgetting neuertheles how sacred the name of inuictable brotherhood is, neither how straightly the coniunction of brothers is bounde, nor howe much one brother ought to loue an other. But at this present all the same is not so much of my part to bee obserued and kept, as beggery is to be contemned and auoided, beside there is of antiquity a prouerbe no lesse practised thē cōmon, which is: neerer vnto me is my shirt then my coate, by following of which euerye man commonly loueth his own profit more then others. Wherefore (right honorable) not to hold you with to long an oration

B.ii,

know

A Contention

know you that our present strife is to vnderstand which of vs three Brethren, as the most wicked & vicious, shall be deppriued of our deceased Fathres succession, following the order of his last will and Testament, which of necessitie and infallibly we must accomplish & keepe, and you to the same, as to the onely marke, directe and areste your sentence.

Now to begin my assault, who is he that doth not euidentlye see that my brother the whozemonger is notably & especially marked as worthe for the vilenesse of his life, to bee disherited more then any other. I cannot but confesse my selfe to be an excessive bibber, marueilous desirous of strong drinke, as by the Scarlet coloure on my face and fire heate in myne eyes it is euidently to be seene: but though the same be a vice, yet is it much lesse then that of whoredome: for (speaking onelye now vnto the Whoozemonger) is there any thing more vicious and infamous then to be tormented and incensed euen vnto the becomming Belem madde
for

Every man
giuen to
thinke his
own fault
best.

betweene three bretheren. 3

for the loue (if so I oughte to tearme lasciuious lust) of one or manye harlots: and among such vile and infamous sowes not to liue so long, as to languish and to imprison themselues, as in a most vile and filthie stinking hogs sty, and with those lewde Callottes and accursed queanes to chaunge their most desired libertie, into a moste vile and filthie subiectiō & seruitude wher and with whom they make shipwacke not onely of good name and honour, (treasures moste p̄cious) but also of health and goods, only there to attayne shame, infamie, misery, and beggerie.

If all men, after Cæsar in his Commentaries, naturally desyre to lyue free and at libertie, hating aboue all thinges to bee helde in seruitude, a thing most noysome and loathsome to all, cheefely to such as be noble and free borne: howe can wee sufficiently and worthily blast out the execrable vice of the infamous Whoozemonger or Adulterer, who like to a brute beast (for Whoozedome or Adulterie transformeth a man into a beast, sayeth Plu-

B.iii.

tarche:

A Contention

tarch: and it is most neare to beaſtiall:
 tie ſayth Eraſmus of any vice, and farre
 moze meete ſayth Herodiã for a heard
 of ſwine theſe for mē) goeth willinglye
 as it were headlong, & caſteth himſelfe
 into the gulph & bottomles bondage of
 an harlot, a bōdage ſayth Socrates mē-
 tioned in Plutarch moſte vile and infa-
 mous, of whiche opinyon Cicero was
 alſo, ſaying: In his booke of age, ſhall
 I call oz accoumpt that man free oz at
 liberty, whom an harlot cōmandeth, oz
 to whom ſuch a one impoſeth & giueth
 lawes? If ſhee aſke, hee muſte giue: if
 ſhe calleth, he muſt come: if ſhee beck-
 eth, he muſt bēd, if ſhe biddeth, he muſt
 auoyd: if ſhe threatheth hee muſt trem-
 ble. No: ſuch a one ſaith the moſte elo-
 quent Orator, & famous Philoſopher,
 in my iudgement ought not only to be
 called a ſlaue, but a moſt wicked, vyle,
 & filthy ſlaue, yea, were he iſſued out of
 y ſtock of Priam, oz anye other moze
 illuſtrius. But paſſe wee on farther,
 al thoſe y be giuen to whozdom, & ther-
 on ſetteth al their minds and thoughts
 as on their only ioy & felicitye, they be
 not

betweene three brethren.

not only breakers, & disbainers of humane lawes, but also of diuine precepts, & that euen vnto their leauing & losing, both of y^e true knowledge & pure worshipping of y^e only almighty & omnipotent God, to conuert & turne to y^e culture, & sacrifice of Idolls, & other such like execrable abominations. By harlots & whores, y^e wise king Salomon became an adulterer: & for the same, as it is written in the booke of kings, all y^e realme of Israel fell wholly into y^e hāds of Ieroboam his seruāt, y^e stock & cities of Iuda excepted, whiche remained vnder the rule of Roboam his son. By adultery many and sundry haue beene peruerter, & y^e sacred estate of mariadg so violated, as bastardest became possessors of y^e inheritance of y^e right begottē, through harlots childrē haue assailed & murthered their owne fathers and mothers, by adultery diuers wiues haue died & imbrued their hands in the blood & bowels of their louinge husbands. By whoredome many kings & princes, in their kingdomes & countries haue beene betrayed & rendred in.

to the handes of their enemies, euen by
those of his owne Countrey, yea, often-
times of their kindred, & their Townes
and Citties sacked, and throwne to the
dust. The moste wisest and learnedste
haue become madde and foolish, and
the most vertuous, strong, and mag-
nanimous haue bene made weake, and
effeminate, and of men (euen lyke as
by the payson and witchcraft of Circes
the cōpanions of Vliſſes) haue ben trā-
formed and toured into swyne, and o-
ther such kinde of Beastes. Whiche
things well considered, is there anye
to be found moze worthy to be blamed,
or moze vicious and damnable then
the Whoozemonger, Adulterer, or for-
nicator. Truste mee these kinde of li-
uers aunciently by the lawe of the most
rust God, were condemned to be pub-
likely stoned to death among the chil-
dren of Israell (as the most faulty) and
it was executed as in Iosua it is to bee
approued. There be two things great-
lye despyed and esteemed among men,
that is, renown and riches. For what
thinge canne there happen during
this

betweene three brethren.

5
this life vnto menne, that is moze pre-
cious and deere, then renowne, and
the Title of an honest and vertuous
man, which thing, sayth the wyse man,
is farre better then infinite riches, and
vnto vs moze permanente and lauda-
ble then all worldly Treasures, yea
what thing can a man wish or desyre
to haue moze noble, or moze bright and
honourable, then a good name, and glo-
rious renowne: to attayne vnto the
whiche, all labours perrils and daun-
gers euen vnto death, are freelye and
with a willing heart vndertaken, and
bozne with an inuincible courage, and
constancie, as *Horace* that famous
Authour affirmeth by these words fol-
lowing, Thou Glory only doest heat
both the heartes and minds of men:
Likewise what greater contentment
is there to be found in the worlde, or
what greater felicitie then a wealthye
patrimonie, and aboundaunce of ry-
ches, for the getting of which, the liues
of men are continually in laboure and
without rest, and that in suche wise,
sayth Ecclesiasticus, as a number doe
accounte

A Contention

accompt it better to be without life,
 then to liue in neede & pouertie, as who
 shoulde say, it is almoste impossible to
 support and suffer our liues to want
 that, whereof we haue had afoze time
 aboundance. Now notwithstanding
 that those two things, renowne and
 riches, be so precious, excellent, and
 necessarie, and so much esteemed and
 soughte for of all menne, yet is the
 whozemonger, adulterer and fornicator
 so wicked and cuill of himselfe, as
 he nothing at all esteemes of them,
 but rather as one without any respect
 or care, doth willingly make ship-
 wracke of them: for this filthie lust-
 ing loue doth alwaies bring & drawe
 after it, dishonour and beggerie, the
 reason is forsomuch as y^e whozemon-
 ger or adulterer doth euer more flen-
 derly foresee or regard his goodes and
 fame, of which two things, when a
 man is once naked, especially of the
 last, that is, renowne or good name, he
 is then most vile and reprochful, and
 as an infamous person is poynted at
 with the finger of all men, as one un-
 worthie

worthe to bee moned or lamented, because that of his owne free will, as preferring like a brute beast) lascivious lust and lecherie, before vertuous humanitie, he plungeth himselfe into an execrable puddle of fylthines, wherein both his goods and good name are so swallowed up and deuoured, as he euer afterwards remayns lyke one bewrapped in miserie and beggerie: for besides so manie instructions both natural and euident, it is good reason saith the harlot in plautus, that infamie, reproch and beggerie should follow and pursue my company. Besides for me and for my sake saith the in Salomon, man shall bee consumed vnto a crumbe of bread, this is to say, who soeuer haunteth the companie of an harlot, shall wast his substance as it were Ware agaynst the warme Sunne.

Also sayeth plautus, the Whoremonger accomptes of his goodes as of drosse, for without anye regarde hee selleth and spendeth it awaye, for it is the

A contention

The propertie of these vylanous Har-
 lots, to waste and ruinate all, soule,
 body, and goods, and to bee so cat-
 ching, and shamelesse snatching, that
 they neuer cease crauing and taking.
 For euen as the lecherous desyre of the
 Whoremonger increaseth and spring-
 eth by hote and insatiable within him,
 euen so is the importunitie of an Har-
 lot neuer satisfied nor fylled from as-
 king, catching, and drawing? for haste
 thou giuen her to daye, to morrow thou
 must also do the same, yea, sayth Plau-
 tus, so long as she seeth anye thing to
 bee gotten by thee, as money, or mo-
 neyes worth, she will with sweete hon-
 ny words in flattering wise seeke to
 content and please thee, and all the
 roomes in hir house shall be opened vn-
 to thee, and her seruantes as slaues
 shall serue and obey thee, but art thou
 frowned on by Fortune? or are thy
 goods and substance gone and wasted?
 then farewell, saye friends haue good
 daye, for no longer Penny, no longer
 pater noster, thy credite is crackt, and
 thy former professed friendship, vtterly
 maymed

betweene three bretheren.
mained, nay, sayth the Harlot, if thou
bringest no mony with thee, thou comest
in bayne to haue dalvaunce or coun-
tenaunce of me. Besides, beeing so dis-
furnished and powlede of substance,
euerye one will flie from thee, and re-
proche and sorowe accompanied with
greefe will pursue and follow thee, ba-
nished from all estimation, as a thing
by thee, and vnto thee, worthelepe meri-
ted, for sayth the Poet.

We cannot inough reprove
him, that his goods so spends:
Or who in lust doth loue,
his fame and credite ends.

Likewise it appeareth, that the
worthy Poet, and most famous Philo-
sopher Hesiodas, went about careful-
lye to aduertise and withdraue vs, by
these his verses.

Beware and take good heede,
that thou so rul'st thy hart,
As it be not agreeede
to take an harlots part,

For

A Contention

For when she fairest speakes;
and sweeteliest seeme to smile:
Then onely doth she breake,
her traines thee to beguile.

Likewise, wherevnto tendeth all
the Comicall Poets, or the end of their
Comedies, for Comedie is nothing
else after Cicero, alleaged in the Au-
colastus of Gnaseus, then the myrrour
and representation of humayne lyfe,
saue onely to reprove and blame this
filthie shamelesse & abhominable loue,
and from the same, as from a thing
most vtious and infamous to estrange
and turne all wanton youtfull folke;
as also to bee an example and instruc-
tion to flie and abhorre the baytes and
allurements of these harlots, together
their infinite cautels and deceptions;
and as many daungers and euill haps
as depend therevpon: beholde in the
Merchaunt of Plautus, how the father
with sharpe threatninges and verball
rebukes, with all the force hee hath
endeauoured himselfe to reuoke and
vnwrap his sonne Charin oute of the
snares & hookes of harlots, in which he
was

betweene three bretheren. 8

was synfully snared, as knowing the same vyce to bee aboue all other moſte pernicious and hurtfull, principally to youth, and generally to al ages. In the Turculent of the same Poet, sayth one named Getus, I cannot better resemble an harlot thē to y^e sea: bicause y^e shee deuoureth, like vnto y^e sea, al y^e she getteth, & yet neuer will be satysfied, giue vnto hir as much as thou wilt, & there shall nothing be seene either of y^e giuer or the receauer: for which cause Diogenes in plutarche calleth the belly of an harlot, y^e Caribdes or gulfhe of life, bicause y^e it swalloweth and glutteth by al things, & is neuer content nor filled. Now Caribdes was a gulfhe of y^e sea, & very dangerous, which swallowed vp only al that passed by it, neuertheles it afterwardes did vomite it out agayne. But as touching the insatiable bely of an harlot, neither y^e aire, y^e earth, y^e sea, nor y^e riuers suffice, but it swalloweth & deuoureth fields, castles, & houses, & neuer redoreth or returneth anye thing backe agayne, whiche thing Argiripus knowing very well, though somewhat

AContention

too late, for so much as hee had bene
spoyled of all that euer hee had, in a
brothell house, and afterwards cast out
of it naked: he cried oute in his com-
plaint, and sayd: O sea, thou art not the
sea, but you O ye harlots are the same,
whereon so manye thousande of yong
youths sustaine shamefull losse & ship-
wrack, for you suck & sip vp the blood of
men, of whose laboures and trauayles
you haue your houses most sumptuous-
ly and gorgeously decked and adozned
to theire shame, ruine, and confusion.
Wherefore, sayth Plautus again in his
Stico. Whosoener can eschew them, let
them eschew them, whose name among
the Auncientes, haue bene in such dete-
station, as many fathers haue disheri-
ted their Heires, because they yeelded
their neckes to the yoakes of Harlots.
The nature of whome beeing inge-
ndered of Pluto and Tisiphone (sayeth
Palingenius) is to promise Sugar, and
hony, but to giue nothing but bitter
Gall and popson.

Among the x. Commandementes
of Almighty God, this one is specially
noted;

betweene three brethren.

noted Thou shalt not commit adul-
terie, by which words we are expre-
ly prohibited and forbidden all man-
ner of fornication, whatsoever it bee
comprehended (as it is written in
Augustin) vnder this word, Adul-
terie. The which commaundement is
notably and very often repeated in
the holy Scriptures, by the onely
mouth of God, his Apostles, and E-
uangelists. Now then if it behoueth
vs inuincibly, and infallibly, and that
on payne of eternal death, to obserue,
fulfill, and keepe the diuine Lawes
and statutes, in which there is nothing
forgotten needefull to our health :
What sayst thou, O Adulterer, O
Whoremonger, O Fornicator, which
against sayst the same, dost thou not
see, or wilt thou not confesse thy vicious
life to be farre more filchy & abhomi-
nable the mine? I will tel the, whore-
dome was in old time so abhorred in
Italy, as by the thirteenth Lawe of
Romulus the first King of the Ro-
maines, it was establisht and per-
mitted to husbandes and parents to

E.

kill

kill or cause to be killed after what
manner soever they would, they
wined by that takes taken the adu-
ver is, which thing thou avowed hearest
any lawe commande against any
dunkard or you and to the (mildness)
And although had Lycagus, that
king was feared to be maker of the
Lacedaemonians, hath written (as
the Jurisdiction Bawdwin in his
Commentaries upon the Roman
lawes etheth) netched made any
lawe for, whose longer is possible
it was like he thought that there
should be no lawe some y used in
Lacedaemon, where the people by
meanes of the feared Lawe y were
more modest and contented never-
theless the time of Rutilius was not
soy and the desire he wiseth that agend
was to be more necessary to a civil-
mod weale, then that against adu-
vers and the dangers, and thus
to sustain the Lycagus per adventure
would have answered, to them
that have demanded it, that he
is among the promoting of justice
the

betweene three brethren. is
omitted and left out that Lawe,
because that hee hoped, that with
great paine and difficultie it coulde
haue indued with such seueritie. For
what is it that Whoromie doeth
not doe? what is it that it undertakes
not?

What is that it doth not breake,
hypocate and peruert? What is it that
can restraine the lasciuious and lewd
will or affection of sensuall and dis-
ordinate men? Cruely there was ne-
uer Lawe more required, nor ofte-
ner made and repeated, neither
more boldely and often broken and de-
spised.

Which Lawe of Romulus, the
antient Germanes or Almaines see-
med to followe: For among them
as Tacitus writteth, husbandes were
so permitted to punish their wiues ta-
ken in adulterie.

Also by the Lawe of Iulius, it was
lawfull for the Father, to burie his
Daughter quicke, if hee hadde taken
her in Adulterye.

C. ii. Ze

Zelexus likewise among manye
other lawes which hee made to the
Locrians, ordeined that the adulterer
or whozemonger, what soener he or
she were, should haue both his and
her eyes put out, & as he would haue
executed the sayd Lawe in the person
of his owne sonne accused of the same
crime, and that the magistrates and
citizens of Locres, in fauour of the
vertues and deserts of his father, had
compassion and pittie of the Sonne,
and remitted and acquitted his of-
fence, he neuerthelesse being a rare
myrrour of Princely Justice, desi-
rous first to keepe the Law inuiolate,
which he himselfe had made, caused
one of his owne eyes and one of his
sonnes to be put out.

Be side amongst the auncient E-
gyptians, y whozemonger was whip-
ped till y bloode followed, & the harloe
had hir nose cut, to the end that by
the same meanes (as Tauer writeth
in his Cosmographie of Lenant) shee
might be depriued of that part of hir
face, by losse of which she presently
lost

betweene three bretheren. 11

lost all her betwtye whiche had leade
both her, and the Whoozemonger, her
vicious loue to commit euil.

Thus lde by the Lawes and sta-
tutes both of the Scripture and other-
wise it is euidently approued, that the
Whoozemonger hath bene vled to bee
condemned to death, and to bee gree-
uoussly punished for adulterye, whiche
thing neuer was done vpon the Dron-
kard: by whiche onely argumente, O
Whoozemonger thou art iustlye to bee
adiudged farre more worse and euill
then I, and so by consequence depyr-
ued of our Fathers Landes.

And yet notwithstanding all these
vices and inconueniences aboue na-
med belonging to the whoozemonger,
tell me what is whoozedome and suche
vnhonest loue (if as before I sayde, I
may tearme it loue) but onely a meere
madnesse, a forgetfulnesse of reason, a
trouble of Councell, a corrupting of
good and vertuous myndes, and a
plucking backe of vertuous and Hea-
uenly enterprises, to darke and earth-
ly, nay rather hellish vsages, making
C.iii. men

men become euer moze, complay-
nours, quarrellours readye to ry-
otte and anger, proud, rashe, fla-
uithlye fawninge, vnprofitable for
all thinges, yea finallye, for them-
selues.

For the Whoremonger byc-
pyng in the disordinate and insati-
able desire of reaping his delight,
after that hee hath during this hun-
ting, losse and consumed long space
of his time, in maddnesse, mour-
ning, teares, sorrowing and lamen-
ting, hee at the last, wasteth in
suche manner, as miserabyle (say-
eth Alciat) beeing so wrapped and
snarreled, hee whollpe perisheth,
whereby hee not onelye becommeth
hatefull to all other, but also to
him selfe, for then hee hateth to
lyue.

O where is that so shamellesse
an Whoremonger or so obstinate a
Venerian warriour, or bolde Soul-
dioure of Cupid, that these aduer-
tisements will not enforce to blushe
and

betweene three brethren. 12

and sorrowe for shame; and that
acknowledginge his owne infamye,
with weepinge and wayling, trem-
blinge and quakinge, will nat con-
demne himselfe as the moſte re-
prochfull and vile creature in the
worlde.

O if this will not suffice thee,
O Adulterer, hearken yet what Va-
lerius ſaythe in exclaminge agaynſte
thee.

What is there (ſaythe hee) more
vicious and infamous, more infecti-
ous and hurtfull, then whoredome:
the whiche as by Witchcraft or In-
chauntemente ſo farre transporteth
the minde of man, that it throweth
him from reaſon to beaſtialitye, ma-
king him not only fooliſh, ſottiſh and
filthy mopish, but alſo ſo madde and
wickeſſe, that hee willingelye nour-
iſhethe the Aſpe in his boſome that
bytethe him euen to the heart, not
feeling the poiſon ſo neere.

By the which: Vertue is chaun-
ged, Glozy quenched, and good name
C.iiii. killed,

killed, for it doth not al only consume
and wast the goods belonging to the
bodie, but also those most precious
giftes belonging to the soule: in such
manner, as it is harde to iudge, which
of these two daungers are most to be
feared, either to be taken of enimies
or of harlots, which miserie most wo-
fully mapped the Citie of the Volsi-
ans in greuous calamities and shame-
full infamies: for as soone as the
same Citie, (which wontedly was the
heade of Hetruria, no lesse garnished
with good Lawes, manners and cu-
stomes, then with aboundaunce of
wealth and riches) was once brought
into the bondes of filthinesse, it fell
in and vnto the verpe bottome of all
wretchednesse, in such wyle, as it sub-
mitted it selfe most slauiſhly vnto the
seruitude of slaues.

At what time also that the migh-
tie King Xerxes, gaue himselfe ouer
vnto luste and Whoozedome, at that
very same time, began both the ruine
of himselfe and his Persian Monar-
chie.

betweene three bretheren. 13

By **Whoredome** that mightie tamer of Monsters, and onely subduer of tyrantes, **Hercules** became so vyle and effeminate, that hee tooke a Distaffe and Spindle, and with the same in the attire of a woman did spinne among women, as hereafter I will shewe more at large.

Who, or what broughte that victorious and deadly bowed enimie of the Romaines, **Hanniball** to vtter ruine in **Capua**, and that moste famous King **Priam** of **Troy**, but onely **Whores**, & **Whoredome**, the whiche also alienated the good King and Prophet **David**, from the feare of god, and prouoked him to murther.

Infinite of suche other like examples of mightie Princes, and worthe personages I might and could alleage, which through that vyce of **Whoredome**, became soone infamous and most ruinous of goods and honour.

Likewise many glorious publique **Meales**, puissant **Empyres** and kingdomes, yea the moste mightiest, sayeth **Titus Livius**, therby haue ben brought

A Contention
to better ruine and desolation.

But because that booke hath been
full with such thinges, & that the same
but a vs al is so euidentlye knowne, I
will as from superfluous matter,
make my retreat, although to speake
truelye, I cannot sufficientlye sette
oute the abhomy nation of the same
sinne.

For the braue and gallant traine be-
longing therevnto is:
Effemination, Pusillanimitie, De-
struction, losse, Ill happe, Infamie,
Care, Greefe, Dolor, Sorow, Frenzie,
Derision, Trauaile, Tribulation, Fol-
lie, Filthinesse, Foolishnesse, Rashnes,
shamelesse Malice, Couetousnesse,
Sloth, Beggerie, Rage, Suspicion, In-
iurie, hate, Wrath, and Enmitie. To
be short, as an other Poet sayeth, in
speaking of the same infamous, and
voluptuous loue, the cause of manye e-
uils.

Loue (sayth hee) is a gulphe of euil,
meaning lasciuious loue, for it allot-
teth the wyle, it blindeth reason, it
ouer-

betweene three brethren. 14

ouethroweth houses, it shameth re-
nowne, it ingendereth nothing but re-
pentaunce, and yet it is but a Smoke,
which dispearceth it selfe into wind in
the ayre.

Likewise sayth hee, those lusting
louers, (Lubbers he might haue ter-
med them) are so tyed vnto theyre
Harlottes, as their heartes, myndes,
and thoughtes, are as it were impriso-
ned within their breaſtes, where
they make them lyue and abyde in o-
ther bodies besides their owne: in
ſuche manner, as the Whoozemonger
maysaſe with Plautus, where I am,
I am not: and where I am not, my
heart, minde, and thoughte is. To
which the elder Cato agreeing in Plu-
tarche, sayth. The Louer lyueth and
dwelleth in the bodye of hys belo-
ued.

Besides, wee commonlye ſaye in
theſe dayes, the mynde and affection
is rather there where it loueth, then
there where it liueth.

If it bee then ſo certayne, that
ſuch

A Contention

such villanous Ioue is no other thing but meere madnesse and furpe, and that whoorcdome or adulterey is nothing else but distruction and infamye, doeth it not appeare more then playnelye, that the Whoorsemonger is the moste vicious, and so muche the more to bee blamed, because of his owne free will hee subiecteth hymselfe to so villanous and pernicious a vice, for the intertaining of whiche, hee committeth a thousande euils, carrying all that hee can catthe or come by, vnto his polling mistres. mooued therevnto, by the wrath and searousye that hee hath, leasse any of his companions, or other as honeste as hymselfe, shoulde shroude themselues betweene her sheetes, a suspicion sure not withoute cause, for as it is writ- ten in Ecclesiasticus: The common woman is trodden downe vnder the feete of all passers by, as it were dyrt, and myze in the high way, for so much as it is not her nature and condition to serue onelye to one, but to intertaine manye, and of sundry Grapes to make her Vintage, and fill vp her Barnes, for

betweene thre bretheren. 15

for hee openeth his mouth to drinke
of all waters, and notoziously len-
deth and selleth his selfe to them that
giue mosse, resembling (saith *Plautus*
in his *Cistellarius*) a great mightie
Cittie which cannot come to abounde
in wealth without the vse and fre-
quention of many men.

Thus by reasons before alleaged
it is made manifest vnto you (right
Honourable) how the whoormonger
is not onely mosse wicked and infam-
ous, but also most filthy and victi-
ous, aboue all other: in such manner,
that the more I am moued against
him, the more matter I finde still a-
bounding to beate downe his vile ig-
nomious life.

Wherefore I pray harken what
the Mother of king *Lamuel* sayd,

My sonne, giue neyther thy selfe
nor thy substance to these common
vncomefly Curtezans: for they bee
the cause of many kings destruction,
neither harken thou to their deceites,
sayth the wise, for their lips are like
distilling honnie: but the ende more
bitter

bitter then gall. Their tongues cut
 as a two edged sword: they make
 not in the paths of life; but their feet
 stretch vnto death, and their steppes
 vnto the pit. Make thou thy passage
 therefore farre from them, & beware
 of appproching neere to their houses,
 for who so ever followeth them is
 foolish, & the gain he getteth by them
 is shame, reproch, & dishonour, which
 can no waies be done away againe;
 yea, to be short, whosoever is in y^e fa-
 uour of harlots, is lead by them as an
 Oxe to the Sacrifice. Auoide them
 therefore, for by them the most migh-
 tiest haue binne slaine: Their houses
 are the wayes to death, and I haue
 found them saith Ecclesiasticus more
 bitter then death; for their handes bee
 meere hookes and lime twigs. Whosoever
 will please God lette
 him eschew them, for he with whome
 the Lord is angry shall fall into their
 pits; and the sinner shall be taken in
 their ginnes & snares, through which
 many haue perished. Refraine thy
 heart therefore from them, lest thou
 also

also perished with them, for the false
sweetnesse and honnted flattery of an
harlot, hunteth after the precious
soule of a man, vnto his hurt and ru-
ine, drawing the vniuersie and it at-
tacted to goe towards them to theyr
haine and destruction: for so much as
it is a peculiar propertie of harlots
to consume & wast all things in their
fleshinesse (sayth Alciat) which thinge
is approued by the Acolastus of Cha-
rus, when he cryeth out in complay-
ning, saying: Thou whooredome, which
thou hast had for my especial freind and
companion, hast caried from me, both
my gods, renowme, and trindes, lea-
uing me in these places, thy daugh-
ters, infamy and beggery.

¶ Fly from fornication saith S. Paul:
for all other sins, whatsoeuer man com-
mitteth is withouthe body, but who
committeth adultery sinneth within
his body, & therefore shall not possesse
the kingdome of God, wherfore I shalbe
a ready witnes against whomongers
and adulterers saith the Lord in Ma-
lachie, and theyr portion shall bee
in

A Contention
In the lake burning with fire and
Brimstone.

Then seeing that the whoozemonger is in such erecreation before God and men, it most evidently appeareth that the vice or sinne of whoozdom is greatest, vilest, & most infamous of all other, goe your wayes therfoze you whoozemongers, or adulterers, goe your way and hide your loathsome heads, within the brothell houses of your most lewd lasciuious Ladies.

I was readye to conclude when there came mustering and marching before mine eyes, these most profitable aduertisementes of the most rare & learned Poet and Christian Philosopher Pallingenius. The which I thinke good, desent, and convenient to alleage heere, translated as followeth.

Neither the Ciroes of Libia, nor the denouring Silla, nor the rage of Charibdis, nor any other thing in the world whatsoeuer it be, is so much to be detested, feared, and euided, as filthy

betweene three brethren. 17
filthie fleshly pleasure, for alas to home
many destructions and ruines, doe that
abominable sinne leade menne vn-
to.

How many renowned and valyaunt
captaynes, how many Cities, Townes
and kingdoms haue there ben brought
to vtter decay thereby.

And to the ende I may not annoy
you by citing so many examples.

This one which I will now rehearse
shall suffice, and so I will ende with
the whoremonger.

Altho was euer more renowned
and famous for his workes, then Her-
cules, who euer ended mo noble actes
them bee.

First being but a childe, he strangle
d two horrible Serpentes by force
of handes.

He hausen and broke in sunder
the bones of Lyons, and cut off the se-
uen increasing heades of the Lerne-
an monster Hydra.

He out ran by footemanshippe the
mightie stagge of Menalon.

He ouercame the fierce furious
D. Bull

A Contention

Bull of Crete.

Likewise the cruell kinge of Thrace was slayne by his prowess.

He subdued the Dren of Iberides.

He brake the hozne of Achelous.

He touned the Strinphales.

He wonne the golden apples of Hesperides. He brake the gates of Hell, and from thence he drew the three headed hound Cerberus. He slewe the Erimautean bozne, Cacus and Anteus.

Afterwardes he sustented & bare upon his shoulder (whilest the mighty Atlas for beeing weake, tooke his ease and rest) the two heere fallinge Poles.

And yet notwithstandinge all these his inuincible vertues, he lawislye diode quake and tremble at the commaundement of a simple Ladye.

I praye you consider the case, bee that neither feared the wrath, ire, or filth

betweene three bretheren. 18
filthy flames of Pluto, Megera, and
phlegiton.

He that neuer quaked at the ter-
rible lookes of ugly Charon.

He fearing oftentimes (most ef-
feminatly) the blaming threates of
his Mistres : in steede of a blacke
warlike Morian, tooke one him the
white kerchife of a woman, and in
steede of his swoorde and Targotte,
(most infamously) hee toke the di-
staffe and spindle, and spanne threde
all day, and at night as a seruile ser-
uant hee rendered by his taske to his
Mistres among the rest, quaking for
feare, least shee finding fault should
chide or beate him.

O what infamie, naye rather
what villanye was this, by which
onely example, euery man maye
easilye and rightly iudge that there
is nothinge more contrarpe to ver-
tue then whooredome : Seeing that
by the same, wee beholde heere
the ouer commer of Monstrous
and Extirpatour of Tyrantes,
D.ii.

A Contention

to be short, the most valyaunt and vertuous worthye that euer was, to bee most vilest beaten downe and broughte vnder the yoke and seruage of loele, a lillie pong Damsell.

Credite me I am abashed to beholde me make no more account of the greatness of this vice then they doe, and that they consyder not howe muche it displeaseth God, seeing with what greivous woundes and daylye plagues: without exception of person hee punisheth Whores, and whoremongers, as with scabbes, gowtes, pockes, balde-nesse, and other like lazares diseases, the due and ordinary rewards of whoremongers, whose bastardes moste oftentimes sitte in the seates, and inheryte the lands of the true begotten.

Well I haue done, wherefore now vaunt yee you Adulterers, vaunt yee hardlye, vpon you to common and vn-
ruly adulterye, for seeing it is tyme to sounde retreat, I will conclude peelding good and profitable mediocritye.

Aduertising thee, seing that among
and with harlots thou doest willingly
waste

betweene three bretheren. 19

wast and spend both thy time, honoz,
and goods, taking as it seemes delight
and pleasure in following thy ruine
and destruction, to confesse & acknow-
ledge thy selfe to be, (as certainly thou
art) the most vicious & reprochfull of
vs thzee, which thing good brother I
beleue thou wilt not denie, by fol-
lowing the vse of such as thou art,
which is, neuer to hide or keepe close
their vice, but rather to vaunt & bold-
ly boast of it. Thus hauing said suf-
ficient against the adulterer, I will
bend my peece towards the dice play-
er, and with him I will skirmidge an
other while with other newe exam-
ples, vnto which I beseech you right
honourable, to lend as attentiu eare
as they shall by me be curiously
and zealously set forth.

A Contention

The Drunkards decla-
mation againste his Brother the
Dyce-palyer.

In the ende I maye in like
manner bying to open view
the greatnesse of the Dice-
players vice and infamye, as
I haue done the same of the Adulterer,
I beseeche you my Lordes, consider
if there bee any thing moze pernicious
and vnhonest then that Game of Dice-
playing (if the same bee worthe to
beare the Title of a Game) the which
is no other thinge, then a meere toz-
mente: a conciliation of Theeues: a
father of bloody thoughtes, a rack-
ing of the interioure man, that is to
say, a labour of the minde, a repulse
of vertue, a decaying of honestie, a
rayser of anger, a kindler of blas-
phemie agaynst G D D and men, and
a breaker of friendship, vnto whiche
accursed Game, whosoever is gi-
uen

betweene these bretheren. 20

uen or inclined, they are alwayes sorrowfull and disquieted with veration, for wꝛath and dispight makes theyꝛ faces pale and wanne, they alwayes doe that which they haue to doe in fure and desperatly beeing continually tossed & toymented with a malicious will, and consequentlpe noted with open reproche: in such manner, as not without iust and great cause, all good authours haue condemned and repproued this game or playe, infaminge and blaminge all those that giue themselves vnto it.

Amonge which, that excellent Philosopher Aristotle, in the fourth of his moralls, verry sharply doth followe theyꝛ defame, callinge them infamous villaines, as giuing themselves to all abhominable filthynesse.

All Law makers by theyꝛ statutes doeth repproue and punishe them seuerely.

The Iurisconsults haue a tittle, by the which penaltie is indited and constituted, not onely against those whiche playe at the Dice, but also
D.iiii. those

A Contentiō

those which make, lead, or moue any
to play at them.

Likewise that y^e lawes prohibite them,
Horace witnesseth by this his verse
The play of dice, the law forbiddeth,
&c.

Moreover Cato teacheth and in-
structeth vs to eschew them. Also the
most auncient and vertuous Romaine
senate, forbid it straightly by expresse
decree: following the which, *Lentulus*
who played oftentimes, with the
renowned Marke Anthonie at dice,
was sharply reprov'd & condemned.
The Author whereoff is Cicero (who
calleth that man most wicked and
euill, which commonly playeth and
ordinarily spendeth his time among
dicers, saying: that the congregation
and assembly of them is most filthye
and villanous.

The satiricall teeth of Iuuenal,
not onely iustly, but iolily doth touch
& bite them, and before him Plato (as
Plutarch rehearseth) reprov'd & bla-
med a yong man bitterly y^e had plaid
at dice. To be brieft, y^e ordinary indig-
ments

betweene three bretheren. 21
mentes cryminally executed vpon vice
players doe sufficientlve witnessse how
greate vicious, and punishable vyce-
playing is.

O thou inuentoꝝ oꝝ deuiloꝝ of them,
whatsoeuer thou arte (foꝝ to thee it is
that I directe my speech) hearken vn-
to me, thou haste not deuised oꝝ in-
uented a place of pleasure, oꝝ of pas-
tyme, as no lesse coakishlye then com-
monlye men make accounte of it: but
rather bloodye toꝝmente and daunge-
rous payne. The ende of which amonge
a thousand inconnuencies and euylles
that happen, is, (after they haue dis-
poyled men of their goods, honoures,
and faculties, to pꝛouoke and (almoste
by foꝝce and necessitie) constrayne and
thrust them, to the committing of mur-
ders and theft, and so lastly moste mise-
rablye and shamefully to peeld vp theyꝝ
bodies as a pꝛaye to the hangman, and
a moste infamous spoyle to the Gal-
lowes.

But foꝝ so muche as we pleade not
befoꝝe vnlearned Iudges, oꝝ ignoꝝant
folke, I will a little stray abroade, and

D.v.

wan.

A Contention

wander along the pleasaunt Rivers &
greene flourishing groues, of such hu-
maine documentes and disciplines as
haue bene collected and taken of the
moste fertil and delightfull studies of
plato, which Prince of Philosophers
sayth, that there was once in E-
gipt one named *Theuth* or *Theuthas*,
otherwise *Tempungine*, or *Triuege-
ste*, whome some, onely Cicero and
Lactantius, affirme to be Mercury the
fifte, to whom the bird called Ibis, was
dedicated, which birde is like the stork,
not that it is the same, the which fee-
deth vpon Serpentes, and with the
ende of her Bill or Beake, purgeth
hir selfe behinde: wherby it is thought
that some learned of it, y arte or prac-
tise of Clisters: The whiche *Theuth*
or *Theuthas*, firste deuised Geometrye,
Astronomie, Arithmeticke, and Let-
ters, and also Dice, for the which first
four inuentions, I worthilye thinke
him worthy of greate honoure and
commendation. But as I thinke him
so for these four, so I am of opinyon,
that hee deserues no lesse reproche and
infam

betweene three bretheren. 25

infamie, for deuising and inuenting of
the sixth, which is Dice, for the great
euill and hurt that cometh of theyr
vse, being put in ballaunce agaynst
the goodnesse and profite of the first
four noble Arts is found to bee farre
moze heauie and waightie.

Notwithstanding *Herodotus* the
father of *Histories* attributeth vnto
the *Lidians* (a people of *Asia* y^e lesse)
the first inuention of Dice: But be it
that *Thent* or *Thenth* (after *Pla-*
to) or the *Lidians* (after *Herodotus*)
that were the inuentors, surely which
of them soeuer did it, did deuise for
men a most pernicious and miserable
thing. For the vse & exercise thereof,
ingendereth in the hart of y^e diceplaier,
a facilitie & inclination to al wicked-
nesse & vice: In such wise, as many
haue bene, & oftentimes are most fil-
thie & infamous ends to themselues,
and a sorow, greif, dolor and shame
to their frindes & parents. The which
no lesse elegantly then trulpe, the
worthe renowned *Bourbon* Poet
noted in these words following.

The

A Contention

The play at dice begottē by auarice;
That father of theft or plague of
friendship.

Being a bloodie toyle and pitilesse
furie.

Is wholly filled with greife, care and
iniquitie,

For alas howe manye, hath the vse
thereoff.

Drawne as it were by happe most
dampnable,

To an infamous death, and ende ab-
hominable.

The Germaines or Almaines of an-
tiquitie were such great & obstinate
plaiers at dice, as not withstanding
how earnest so euer their other af-
fares were, they would thereat conti-
nually exercise themselues, forgetting
& neglecting all their other businesse,
committing to the hazard and perill
of that game all their goodes and fa-
culties, and that oftentimes in such
sorte, as being thoroughly heate with
griefe of losse, when all other means
to maintaine play wanted, they
would

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would lastlye hazarde their bodies any libertie.

So that the loser entred (as willingly) into miserable bondage and subiection of the winner, at whose will and for his profite the loser (were he neuer so noble, yonge or strong,) suffered himselfe to be bound and soule like a beast. Which thing saith Cornelius Tacitus was a great presumption and pertinacitie, howbeit amonge them, they called it sayth or fidelitie.

Credite me, I cannot comprehend how so many men should come to bee so subiect and thrall to such a miserable happe and hazarde, whether it proceedeth of themselves, of Nature, or of the influence of Starres, and yet now I remember my selfe (if we may credite Firmicus Maternus.) whatsoever they be that haue their Horoscope and birth in the ninth parte of Libra, shall be hotte and hardie Diceplayers. O Starre moste daungerous, O complection moste calamitous, and O Planets moste cruell and pernitiouse vnder whiche, and by whiche, men are bozne

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horne to be Dece players, and thereby bound to the bondage of all vices.

Woulde to God for my parte, that all Dice, with the games and pastime belonging vnto them, I meane their cursed happe, miserye and torment (for in them there is not founde neither doth there proceede from them, any other thing) I would to God I say for my part, that they were altogether taken away, & remoued from men, to the ende that so the thousand inconueniēces, calamities, hurts, & mischāces might be auoided, which the same vile and most execrable game bringeth and braweth with it.

I pray thes, thou Dice player, tell me one thing truly, as often and when soeuer thou hearest thy selfe called by that abhominable name, doest thou not blasse? or if thou knowest not what it is to blasse, (for blushing is a signe of grace) doest thou not waxe pale and wanne?

Trust me, I had rather farre be called a drunkard, then either a whoore-monger, or a Dice player.

For to be drunken now and then is a point of Physicke because (as a Prussian Doctoz writeth) by wine the strength of the body is nourished and encreased, the courage quickened, the magnanimitie exercised, the bloud & naturall heate conserued, the debilitye of weaknesse of the stomacke comforted, the appetite caused, the vyne prouoked, and besides all the rest, it is a souereigne remedie against venymes and poysons hurting by colde-nesse.

Every man
flatters him
selfe in his
time.

Also euen as Whoredome & Dice-
playing are accompanied euer more
with grife, sorrow, vexation, and an-
guish, so to the contrarie, wine drink-
ing, carrieth with it delyght to the
heart (saith Salomon) driving awaye
sadnesse, and clearing the darknesse of
the minde, and is a very ready help a-
gainst al cares & sollicitudes, for it ca-
rieth wth it (saith Horace) rest & sleepe:
calling it forgetfull (an Epithete ve-
ry proper vnto it) because it causeth
forgetfulnessse of all wrath and do-
lour.

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Therefore to be shorthe considering
the greate commoditie that cometh
by Drinking, and the exceeding dis-
commoditie by Whoredome and
Dice playing, I conclude, that it can
not bee, but that by obseruing the
lawes and institution of our decea-
sed Fathers Will, my Brother the
Whoremonger, or both of them, as the
Dice player, or both of them, as the
most vicious and wicked, shall bee
condemned, and I by your vpright
and vmpartiall Iudgment, adiudged
inheritour of the succession, for which
presently wee contende, and so I
ende.

This beeing saide, the Drunkard
gave place, and his Brother the
Whoremonger proceeded
in answering him
as followeth.

Right



Right honourable, Esope
 in one of his Fables no lesse
 elegant and delighfull, then
 full of good Doctrine, and
 erudition, maketh mention of certayn
 men, carping by Sackes or Wallets,
 vpon theire shoulders, who in the
 Bagge that hanges before them, vse
 to putte all the little faultes and small
 trymes of other men, and in that bee-
 hynde theire backes theire owne great
 and horrible ones, thereby giuing vs
 no lesse cruelye then pleasauntly to vn-
 derstande that we willingly watch and
 carefullye take heede to the imperfecti-
 ons and faultes of our neighboures, as
 men by an naturall ill hadde couered
 ouer with elere seeing eyes, much lyke
 vnto Argus & Linx: but to see, searche
 oute, and vnderstande our owne faultes
 and offences we bee as blinde as Bee-
 tles, and sleepe as Moles. The whiche
 with infinite other wee haue this daye
 especially and manifestlye perceued
 in oure Brother the Drunkarde, who
 moze then allotted and blinded in hys
 own

owne doinges, but moſte ſubtile and
 Watchfull in ours, caſting his eyes vpon
 our ſmall biles, neyther ſeeth nor
 fauoureth his owne moſte daungerous
 fiſtoles and deepe ſcarres, and ſo abu-
 ſed in himſelfe declayming agaynſt vs
 twain his brethren, & ſuch like whoz-
 mongers, and diceplaiers, as wee bee,
 hath not only maintained drunkennes
 by certaine ſmall examples, touching
 the vertue of Wyne to deſerue as it
 were excuſe and pardon, but alſo in a
 manner to be deſyzed as a thing praiſe
 worthy. But wee will not any wayes
 hide or keepe ſecrete our vice, but frely
 & plainly we confeſſe whozdom, and
 Diceplaying to be two thinges very
 vicious and infamous, marrye yet not
 ſo muche as drunkennesſe: the whiche
 we will ſuſtaine and playnly approue,
 by inuincible examples & argumentes.
 Beſeeching you, as you haue atten-
 tively heard our brother to complayne
 agaynſt vs, ſo with willing affection
 you will doe the like on ſure ſyde: to
 the ende that if in defaming and quib-
 bing other, he hath taken pleaſure, hee
 in

In hearkening and feling the like, may
 be set beside his Cushions. Now to the
 ende, & by this we may begin, I saye, &
 man is not made and composed of soule
 onely, noz of body onelye, but of both of
 the together, & therfore for & cause hee
 entertayneth and p̄serueth by great
 care and diligence the good dispositi-
 on and integritie of them both. As
 touching the soule, hee indeauoureth
 himselfe with all his force, to conserue
 it in the giftes of grace, diuinely be-
 stowed vpon it, whiche are the ver-
 tues: among the whiche, Prudence
 firste and principally glistereth, as the
 Sunne among the Starres, and tou-
 ching the body he giueth no lesse heede
 and care to keepe & p̄serue it in the
 gifts of nature, as in strēgth, agillity,
 dexterity, helth, & such like, & although
 both these gifts be so precious and in-
 estimable, only & first (to wit of & soule,
 especially prudēce, which is the onelye
 art of life, without which it is impossi-
 ble for any to guide himself by reason)
 yet notwithstanding al this, they be spoile
 & utterly ouerthrowen by drunkennes,

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For saith Plautus, Drunkennesse is no other thing, then a meere and manifest hurt, neyther doeth it drawe after it (sayth the prophet Abacuc) other then defame and beggerye. Besydes, it is a thing greatly to be noted, & all such as are giuen to wine, howe excellent and perfecte workman soeuer they bee in anye Arte or Science, they neuer was rich, sayth Salomon.

Doeth not Drunkennesse depriue man of vnderstanding? doeth it not make him to become as one madde, and frenetike, doth it not spoyle him of his brayne, banishing both reason and prudence from him, doeth it not steale awaye health, and ingender prodigalitye, and consume honoure, it hath shame of nothing, it expulseth vertue it wasteth renowne, it shiuereth Iudgement, and blindeth the minde. In considering of which, I cannot but greatlye marvel at the diligence and sagacitye of our forefathers, who no lesse learnedlye then wittilye, did tearme Wine by the name of *Tema*, that is to saye, botting or tempting the thought: and by

con-

consequence haue also named Drunkennesse Temulenes, names no doubt very apt and proper, for the liuely expressing of the effect of wine taken aboue measure. For Drunkennesse tosseth & tourneth the minde & thought of man here & ther, casting it at pleasure, like a ship vpon the wallowing waues,

¶ What vice moze infamous and vn honest can happen vnto man then drunkennesse, the which (after the opinion of Ennius Seneca, that deadly enimie to all vices) is a meere madnesse and voluntarie incensment. Is there any thing moze villanous, or moze neere to bestialtie, then for a man voluntarily & of will to throwe & alienate himselfe from himselfe, that is to say, from his vnderstanding and power, & to become without iudgement & reason, like vnto a childe of a yeare old? which thing the drunkarde doth ordinarily and of vse, for so soone as the wine or strong drinke excesssiuely taken spread in y^e body, beginneth once to waxe hot and to boile, then euen as

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soone doth it beat downe and cast vnder
her feete, y^e vigo^r o^r vertue of y^e minde,
trauishinge & bereauing man of cou-
rage and spirit, and that in such wise
as he hath no vnderstanding o^r know-
ledge what he doth.

Trust me it is the greatest iniu-
rie that to a man may be done, to re-
proue him of a wil to haue pleasure
in foolish madnesse, and to saye that
of himselfe he is such a one: for so
much as it is the proprietie of a man
to seeme prudent and to haue his wit
and vnderstanding at will, of which,
drunkennesse is the onely decay and
ruine. Wherefore not without cause
hath Androcides sayde verie wisely
that euen as y^e hemlocke is a venime
& poyson vnto a man, so is wine vnto
the hemlocke, signifyng thereby, and
giuing to vnderstand, that wine is vn-
to man, a venime of venimes, o^r
poyson of poysons. And truely if wee
haue good consideration of the words
and effect, venime is rightly no other,
then a diminutiue of wine, forsomuch
as of it, moze then of any other venime,

proceedeth greatest euils & daungers,
 For who knoweth not that the super-
 fluitie and intemperature of Wine,
 ingendereth infinite euils & inconue-
 niences, to the preiudice and hurte of
 mans health, as well inwardlye as
 outwardly? From whence cometh
 these swimnings of the brayne, these
 head akes, this continual heauines to
 sleepe, this grife of stomack, these fiery
 eyes, this weaknesse of sight, this stif-
 nes of sinowes, this palley, these stin-
 king bryeths, these hot burning agues,
 these vlcers in y legs, & thousand other
 such like, saue onely of Drunkennes?
 which also maketh a mans going
 stübling, staggering, & vncertain. For
 sayth Plautus, wine is a wily wast-
 ler, & it first gets victoꝝy ouer y legs,
 To be short, of Drunkennes cometh in-
 numerable sorts and kindes of sick-
 nesses, and oftentimes intested death.

For which cause Drunkennesse is
 rightly called the nurse or Mother
 of diseases, and therefore so soone as
 anye one is fallen into anye sick-
 nesse or disease, the Philition the

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first thing that he doth, forbiddeth the patient to drinke wine, as the onely roote and nourishment of sicknesse. Which thing Cicero approueth in his third booke of the nature of Gods, because that wine (saith he) hurteth the sicke very oft (yea very rare and sel-dome doeth it good to the healthfull) therefore is it much better to giue the none at all, then any at all. For feare least vnder a doubtfull and vncertaine hope of giuing them health, ye giue them death, or some other certaine and assured greife or inconuenience? Beside y which dangerous accidents, infamies and aboue named miseries, the drunkard neuer makes an ende, vntill he hath prodigally spent all his goods and substance vpon the tyccorous delicious wine, esteeming and waying it farre moze deere and precious then golde, siluer, or other metall, and with farre greater pleasure and delectation he beeholdeth it, then hee doth either the Sunne, Moone, or other glorious parts of the Heauens.

¶ Yea

betweene three bretheren. 29

Yea, finally (as it is sayd to be
fene) without neede of other examples,
Drunkennesse being euermore atten-
ded and wayted on by grieffe and sor-
row, goeth infamously and shamefull-
ly to yeeld by it selfe all naked, saith
Salomon, into the handes and armes
of his deere beloued companion, beg-
gerie, with whom he euer afterwards
remayneth, as estraunged, and boyde
from good fame and honour, for
which causes, euen in these daies,
if any one offend vs, if we be dispo-
sed to bere and touche him as it were
to the quicke, we presently call him
Drunkard.

And not onely in these our daies,
but of antiquitye, men haue vsed to
reproue men, by the detestable name.
Achilles beeing moued very wrath-
fully, with Agamemnon in Homer,
could not detrise a more iniurious and
bitinger name, by whiche he myghte
shame and bere him, then to call him
Oenobares, a Greeke worde, which is
as much to say, as taken or ouercome
with wine.

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The mother of Saint Augustine hauing ben reproued and quibbed by the same worde at the handes of hir handmaide, toke y^e same so grienously, that she neuer after would drinke any other then sayze water.

Besides, consider how many murders, and vnnatural slaughters haue bene committed and perpetrated (yea oftentimes on their owne naturall parents and kinsfolk) by those of god Baccus his hand.

Wine (sayth Esdras) as a seductor and ouerthrower of vnderstandinge, causeth dronkarde, to runne to weapons, and with them to kill one another, of which deed, afterwards when they are become sober and haue slept, they haue no more remembraunce then beastes.

That mightie Alexander, did hee not beeing drunke, kill euen at his table, that faithfull frinde and wise counsellor of his, Clicus? did hee not as much also vnto his vertuous Philosopher Calisthenes, and to other his familiar and household acquaintance?

betweene three brethren? 30

For whom after that hee became againe sober, he so mourned and lamented their deaths, that he bitterly wept and wished to be dead himselfe.

Who is ignorant of the great slaughters, ruines & calamities that vpon kennele hath caused?

By it, the most warlike and puissant nations y^e euer were, haue bene throwne and rendered into the hands of their enemies: it hath submitted the most proude and arrogant vnder the yoke of others, it hath ouercome and vanquished those, which at armes haue bene inuincible: it was the onely ouerthrowe of the Lapithes, a people of Thessaly, & most mightie warriours. By it, the Siracusians fell into the handes of Marcel, and vnder the power of y^e Romaines. By it y^e horrible Massagetes were ouercome by y^e Persians. By it, the pride of Babilon, came vnto y^e lot of king Cyrus. By it, the so famous & renowned citie Troy was finally brent & sackt in one onely night by a small company of Grecks, for they finding

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founde them (vsinge the selfe same
wordes of Virgil, buryed in wine and
 sleepe.

Drunkenesse inflamed the kinge
Cambisus, vnto themurtheringe and
killing of his good and faithfull coun-
seller paraxalpes, bicause that he told
him of his drunkenesse.

Likewise the most valiaunt Kinge
philip of Macedon, beeing in Wine,
by iudgement, reuerted y ryght cause
of a pooze widowe: which widow per-
ceiuing him to be drunken, with a free
and bold voice, sayde vnto him: in cry-
ing, I appeale vnto thy selfe, I when
thou art become sober.

Also drunkenesse caused the cru-
ell and monstrous Ciclops, poliphe-
mus to lose his only eye by the hands
of Vlisses, whome the same monster
helde prisoner with other Greekes in
caue.

Besides, right honourable, to the
ende, y there may not remayne with-
in your breasts one scruple or dramme
of doubt, but that you may haue great
reason on your sides to adiudge our
bro.

brother the drunke the moſte vile
and vicious, and ſo by conſequence to
loose the inheritaunce of our Father,
we are determined (following the ex-
ample of our brother, who helped him-
ſelfe with the opinyons and ſenten-
ces of the beſt learned Authoures that
hee coulde fynde, to alleage the ſpke,
for the iuſtice of our cauſe, and ſette
foorth the authorities and opinyons al-
ſo of the beſt and moſte approued, that
of Drunkenneſſe haue written and in-
treated. A thing to wright, no leſſe
fruitfull and profytable, then vnto the
eares of the wyſe, learned, pleaſant,
and delightfull.

The Lacedemonians, who were
ſo notably well inſtructed in all ver-
tue and modeſtye of life, by the lawes
of Licurgus, neuer knew ſayth Xeno-
phon, what Wine was: as men drink-
ing none, or if they drunke anye, it
was with ſo much water, as it taſted
nothyng of wyne.

For the ſame worthy Lawmaker,
moſte ſtraightlye ſo badde ſuperfluous
drinking and bibbing, vppon greates
paynes

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paines and punishments, as a vice, saith he, that doth both infect & healeth, the tolltie of the bodye, the nobilitie and integritie of the minde.

And yet notwithstanding he sometimes permitted them to drinke, but alwaies vnder subiection of drinking very little and soberly.

Plutarch in his Apothegmes maketh mention that the same Lacedaemonians, fearing least their children shoulde run into the vice or sin of drunkennesse, the better to estrunge & drive them from it, they caused oftentimes their seruants, (or as others say) porters or such kinde of men as vsed to be drunk, to be brought before them, to the ende that their children seeing the heafty behauiour and filthy fashion of those drunkardes, might haue the same vice in perpetuall horroure and abomination.

The Persians aunciently (beinge a warlike people) vsed to drinke no wine, but (saith Xenophon) their onely drinke was altogether pure water. Whose children sayth the same author,

author, when they trauailed abrode; vſed ordinarily to carrie with them cuppes and pottes of earth, to drinke water in by the way, alwayes when they were thirſtie, thinkinge (as no doubt it is) y^e to drinke when thirſt enforceth, and that onely pure water, was no leſſe profitable & healthfull, then pleaſant & delightfull, and that they did to auoid wine, wheroſſ by that meanes they had no deſire or care.

The Egyptians, they had of olde a certaine meaſure which was verie little, y^e quantitie whereoff they durſt not exceede, when or wherſoeuer they were drinking of wine.

Plato, Aristotle, Eusebius, and Galen, doe greatly commend and praiſe the Carthaginians law, by which it is denied to any whatſoeuer he bee, during the time y^e they bee in campe, or in ſiege, or in y^e affayres of warre, to drinke any wine at al, but altogether do abſteine from it, drinking all y^e time no other then faire water, as beeing of opinion, that by wine men are made

made effeminate, and doe become ouer delicate and vayne to heare anye labour or trayayle, and also that it doeth hinder and hurt as well the head Capayne, as the souloyer, of that care, studie, policie, and diligence whiche they oughte to haue agaynste theire enemies.

Which consideration it should seeme vnto make the aunciente Captaynes, men of war, and Legionaries of Rome, being most worthy and valyaunt warriors, to be sober in drinke. In the which as it is written of the noble capayne, Lucius Papius Dictator, that being readye to giue battayle to the Samnites, hee made a solemne vowe that if hee obtayned victory ouer them, hee woulde drinke a Cup full of wyne to Iupiter, as who shoulde saye, that to doe so, it is a maruaylous strange thing. Of Carc likewise, whom thou Druharde, diddest often bringe in for thy purpose agaynste vs, returninge victorious from Spayne, enuyoned with many notable spoyle, accounted it a great

betweene three bretheren. 33

great praise and glory vnto him that
during the whole voyage and expedi-
tion which he had made vnto the same
country by Sea, he had drunk noother
drinke then the same of the common
mariners.

Cesar in his Commentaries re-
hearseth that the Sweaues and Al-
maines, a nation very warly, & Neo-
mans, at this day called Tourullians,
in old time neuer suffered wine to bee
brought into their countries, bicause
they thought that thereby the bodies
of men would be made feeble and un-
apt to endure labour and sweat, and
by the vertue & vigor of their mindes
and braines, did thereby wax weake,
their courages faint, and their hearts
and strength cowardly.

Which though Homer went a-
bout to approue when he introdu-
ced that honour of knighthoode, by most
valiant Hector, who apperilling him-
selfe to passe but of Troy in battaile
against the Greekes, sayde thus vnto
Queene Hecuba his deere mother, let
no wine be brought vnto me: to p end

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(after the intente of that diuine Poet)
that it might not weaken or make him
forget his accustomed force and vertue.

In following of whiche opinion,
Archidamus, a most famous prince
of the Lacedemonians sayd vnto suche
as promised him sweet & delicate wine:
To what end, seeing that the more we
drinke of it, the more it maketh bayne
of no force, the thinges appertaining to
worthy valient men? a refusall & sen-
tence, no doubt worthy the mouth of a
Spartan Prince. Plutarke in the A-
pothegmes aforesaideth that
Socrates. The same Philosopher a dis-
ciple vnto Pythagoras. Cinike was gret-
ly angry & bered w Demetrius Falere-
an Duke of Athens, because he had set
him wine, which was nothing seduce-
able vnto a man desirous of wisdom,
and knowledge said he, whose modestie
& sobriety he being sent ambassadoe by
the Thebans vnto this Demetrius Fa-
lerean, whom others named Poliocre-
tes, so much preuailed as the same A-
thenian Emperoure, seduced thereby
raised his Campe from before Thebes
whiche

which he then beleeged, into certayne
other y enquired wherfore the Lacede-
mons so refrained & abstained from wine,
drinking scarce any: (the Prince Cleo-
mines son to Anaxandrides, answering
red) to the end y others shoulde not bee
troubled in counsailling of us, but rat-
ther wee others. Signifying by this
wise & laconicall answer, with sharpe-
nesse and sagacitie, me being overcome
& laden with wine, am not apt nor cap-
pable to counsaile well and wisely: but
to the contrary sobriety is y only source
and head spring of laudable enterpry-
ses, good counsailes & their executions
for it is alwayes accompanied with pri-
udence, diligence, & honesty, as to y con-
trary Ebriety or drunkennesse is, ne-
uer without folly, sloth, & filchines, for
so muche as there is nothing in this
world more vnnecessary for a man, then the
same vice, contrary to al vertue, & ther-
fore for y occasio y Lacedemons, had it
in such horror & execration, as only vn-
to strangers at their feasts & collations
they gave none but the hardest wine to
Biscuit. It is also written y Romulus

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being at a sumptuous feast, was asked why he had drunke so littel: bicatiffe, sayde he, to morrow it behoues me to talke on matters of great importance.

Also it is not without cause that the good modell Emperour, Marke Anthonic (whose hystorie Herodian begins) drawing neere his ende, was in a inernationous great care and pen-suenesse. Least that his son Commodus (which very young should succeed him) should giue himselfe to riot and drunkennesse.

It commeth now to my memozye that my brother the drunkard alleged that he neuer heard of any law or statute that condemnes the drunkard to death, but if he had turned the leafe (as it was saide vnto the Dame that reade but halfe the Sentence and least the other halfe shrewe for want of turning ouer the leafe) to reade a littel farther, he had found the contrary, for onely Romulus by himselfe heeretofore mencioned, did expressly ordeine by his thirteene lawe, that

that all women drinking wyne, shoulde be punished with death, like to the adulterer, the which lawe of the like, long time before the building of Rome, was made and obserued, generally through oute all Italy: where women wholly abstayned from drinking of wyne, for feare least they being overcome therewith, shoulde fall into shame and dishonour, they being forbidden the same, vpon payne of death, with whiche they were punished without excuse, or exception of person, whensoever it was proued that they had offended: The authoz of whiche is Deniz in his antiquities.

The which law or custome (as Bawdoen, the Iuriconsull in his commentaries aforesayd, vpon the Romulan Lawes affyrmeth) in Latia a Region of Italy, was executed onelye vppon the queene Fawna or Fatua, Daughter to Pic of the Latins, and Sister and wife to Fanus, the king of the most ancient Aborigenes, which queene hauing against the decencie of royall dignitie, drunke so muche Wyne as made her

Drunken (was whipped to death with
bellow rods by the onely hands of the
king her husband in such great bereffa-
ction they had Drunkenesse there, and
to the contrary, sobriette in Estima-
tion.

Likewise the wife of the Mecenian
Egnacius (as Valerius rehearseth in
his commentaries) was slayne by her
husband with whippes or wands in the
raue of seller hard by the Uessell, oute
of the which she had drawne the Wine
that made her drunken.

For whose slaughter Egnacius not onely
remayned untouched or reprooued, but
also he was for the same highlye com-
mended and praysed by Romulus, for it
was his aduise and counsell that the
sayd woman had iustlye suffered herre
punishmente, for breaking and vyola-
ting the bandes of sobriette, norwith-
standing the forbidding of his lawes.

In the Annales of Fabius Pic-
tuer, I read of a certaine widow that
was forced by her neere parentes and
kinsfolke to sterue for lack of meate (in
following the same law) because onely

the

betweene three brethren. 36

she had opened the rubbard pitfall
wherein the keys of the wineseller
were.

Solon in his lawes affirmeth,
that Drinke to bee worthy of death
which is appoyued to bee given to
drunkennesse, or much drinke of
wine.

Pittacus of Mitylene establiſhed
greivous punishments against the
drunkard.

Aeneas Domicius depriued his wife
of hir dowry because that unknowne
to him she had dronke wine.

For the same cause the auncient
Romaines following the institution
of Marcus Cato (as himſelfe witness-
eth, & Tertulian repeteth in the A-
pologitica) vsed alwayes, and as of
couſtome, to kill their friends & kind-
women oftentimes, for no other oc-
caſſion, ſaue onely to knowe if they
ſmelt of wine, or not, to the ende,
that if they were thereby taken in
fault, they myght without fauour bee
punished.

F.iiii. And

A Contention

And no doubt to speake uprightly,
all women overmuch giuen to drinke,
little regarding sobrietie, easily and
lightly doe leaue y^e reine of continen-
cie to follow & prostrate themselves
to all vicious thinges. Furthermore, y^e
lawe whereof we haue spoken before
(made by Romulus, which lawe hee
himselfe kept and obserued) hath not
only ben kept & maintained in Rome
and Italy, but also in Greece, as Xe-
nophon sheweth in the sayd commen-
taries.

To which lawe agreeing Ze-
leucus (of whome our brother also hath
much vaunted him) among many o-
ther excellent lawes that he made vs
to the Locrians, ordeyned & established
that whosoever drunke anye wine
without permission of the Phisition,
shoulde suffer death, wherof Athenens
& Elian are authoys. Morouer the
graue Romaine Cenfor sayth, y^e if any
woman doeth committe a vile or
filthy offence, as drinkeing of Wine,
she shall be punished sharply by hir
husband.

And

betweene three bretheren? 37

And surely this laudable reason
that women shoulde not drinke wine
unlesse their husbands license them,
remained and stode in effect and force
a long time, among the best and most
famous families or houses in Italy.

But passing from these prophane
examples, I will a little enter among
those of the sacred and holy Scrip-
tures.

The most mightie, iust, and mere-
cifull God, creator of all things, spea-
kinge vnto his Minister of holye
thinges, sayde: When thou enterest
into the witnesse of the Tabernacle,
thou, nor thy chilozen shall drinke a-
ny wine, nor other thing whatsoeuer
that maye make you drunken, leasse
that you dye the death.

In an other place by the same di-
uine voyce this warning is expresse
repeated to all, ministring in his tem-
ple, in the which besides wine ther is
also comprised by these expresse words,
Ale and Cider: by which words (Ale
and Cider,) the Hebrewes vnderstand
and signifie all sorts and manners of

F.b.

drink

78. **A Contention**
made, by which a man may be made
drunken.

And the sayde interdiction was
made to the ende that they might at-
tende and wathe moze holylpe and
warely about the diuine Ministrie:
which thing they had not done, nei-
ther could haue done, had they bene
ouercharged oz laden with wine, the
onely corruption and marring of the
minde and thought, the deuertoz and
neglectoz of true worship, and the he-
ry hate oz pycke of dissolution and
intemperance.

For which cause the auncient
Priests of Egypt abstained wholly
from wine, all the time of their sacri-
fices, euen from the beginning of the,
vnto the ende.

That vessell of election, and most
faithfull preacher of the truth Saint
Paul, condemning drunkenesse, wil-
led and ordeined (writing vnto Ti-
mothie the firste Epistle) that among
other things the Bishop shoulde be so-
ber, and not giuen to wine: Where-
off the decrees make mention, in the
place

betwee three bretheren. 38
place containing these wordes: The
Apostle condemneth the Priest gi-
uen to wine.

And therfore his disciple *Timothie*
dranke nothing but water, as his
writing vnto him witnesseth, where
he saith, let not thy drinke hereafter
bee water, but for y health of thy sto-
macke, and the sickenesse, with which
thou art often troubled, vse a lytle
wine. Also in the first Epistle to the
Corinthians, the same most Christian
Doctor saith, that drunkards shal not
inherit the kingdome of Heauen,

For which cause *Saint Hierome*
forbiddeth in a manner the whole vse
of wine vnto Priests & Churchmen,
writing and commaunding vnto his
Deuow Nepotion, in this sort: Be-
ware (saith he) that thy breath doth
not smell at any time of Wine, for
feare least approching nere any one,
thou hearest this saying of the Philo-
sopher pronounced against thee: this
is no kisse that thou presentest, but
Wine, the sente of whiche, issu-
ing out of thy mouthe, peeleth

A Contention

a most filthie smell.

The same holy man also forbiddeth by expresse woordes, all Christian Virgines, the vse of drinkeinge Wine, commanding them to eschew and abhorre it, as venime or poison.

The Eccians a people of Iudea, whose sect for their vertues haue ben so highly esteemed by Saint Hierome, Philo, Iosephus, Eusebius, Plinie, and porphine, dronke no wine at all.

Was it not prophesied of that Prophet, and more then a Prophet, Saint Iohn Baptist, that he should not drinke strong drinke, to the ende that he might choose the good and leaue the euill? an argument most plaine & euident that wine and strong drinke corrupteth & peruerteth iudgment and reason: and that a man ouercome therewith in steede of taking and choosing veritie and vertue, taketh & chooseth falthowde and vice.

Salomon was of opinion that vnto a king it was good to minister neither wine nor stronge drinke, to the ende that he thereby might iudge the causes

betweene three bretheren. 39

causes of the pooze, with a moze iust
and sound reason.

Cursed be he saith the Prophet, that
riseth early to make himselfe drun-
ken.

We reade in Genesis, that Drun-
kennesse was the onely cause that
Lor that goodly man, committed ex-
ecrable incest with his daughters,
who els by noe meenes coulde haue
drabone him to such an abomination.

After the Deluge, as it is written
in Genesis, as Noe first planted the
Vine, first made wine and first drunke
theredoff: so also he was the first that
was made drunke therewith: where-
by we may gather, that if wine was
nothing fauourrable to him that first
made it, what fauor should any othe-
hope to finde in it saue the like.

Thus by furoy agitations and
vicers troubles arising by extesse of
wine and strong drinke, the thoughts
of men are vicerly tolled and moued:
some become madde and furious, full
of noise, quarrels, and iniuries: others
sole rash and carelesse, of all manner
of

of worke and businesse, some raylors,
and gybing Tilters: some hyle and vi-
cious talkers: some merrye withoute
modestie: some wrathfull withoute
vertue or honestie. For wyne in force
and efficacie is like unto blacke Cho-
lar, that is to say, of dyuers and varia-
ble effects, and of many sorts and man-
ners: which thing one of the problems
doctors of the most noble Philosopher
Aristotle declareth, beeing as it see-
meth borrowed by Horace, thus say-
ing

Be it that Wine bringeth ioy and de-
light.

Be it that it drawes us with ease ynto
 sleepe:

Be it that of it cometh hate, furye,
and strife,

Be it that foolishhe lous therein nou-
leth deepe.

Whiche thinge an other Poet also
applieth writing of Bacchus, as fol-
loweth.

Before thy pompous seat,

Where thou triumphing sits:

There

10

betweene three brethren. 40

Theingoth an armie great
of such as marre mens wits.
There marcheth wrath and try
wilde talk and disdaine:
with discord, sloth, and fire
of furie, grife, and paine.

As like opinion is that scythian
Anacharis, for he saith that the wine
beareth three sortes of grapes, the first
of pleasure, the seconde of drunken
nesse, and the thirde of wrath and vio
lence.

The lyke speache in manner hath
ben used by Esop, howbeit others
say it came from the foresayde Ana
charis, but be it whosoeuer ye will, it
is certainly the woordes and sentence
of a man both prudent and wise & these
they be: The firste Glasse of wine
belongeth to thyselfe, the seconde to
thynges, the thirde to pleasure, and
the fourth to furys & frensie. If then
the fourth glasse of wine beinge drunke,
doe make menne become madde and
furious, what will become of
them, that glowe and carouse
downe

bowne their throats, chertie or forse
at a time? trust me not onely madde
but most beastly and brutishlye mad,
as: menne transpoised and alienated
whollye frome their right sence and
vnderstanding.

For most certaine it is, that the
more such drunkardes doe drinke, the
more desirous of drinke they be, wher
by theire follye and madnesse both the
more increase.

And sure this alteration and hor
desire of wine is no otherwise ingend
red then by the vicious and exces
sive vse of drinke: vnto which
they be so outrageously giuen, that it
seemeth rightly, that such men (if it
be lawfull for me to call them men)
are not hoine, but onely to beuouse,
and glowe, or glut by wine.

Among which number, Nouelle a
Millannion deserveth to bee put, who
being a Consul during the time of
Tiberius Cesar, and hauing dronke
thre Congies of Wine at one meale,
(which Congie was a vessell sancti
cally containing fixe Septiers,) had
no

betweene three bretheren. 41
no shame to cause himselfe to bee cal-
led and surnamed Tricongiarie, see-
king to acquire renowne and fame,
by a most vile, fylchie, and infamous
vice.

But if drunkennesse bee so muche
the moze to bee blamed and abhorred
by howe muche the moze the partie of
personage whiche is infected and noted
therewith is rayled to honour & digni-
tie, with what worthy note shall wee
make the infamous Bonosus, that
drunken Emperoure of Rome. Of
whom Aurelian was wont to say, Bo-
nosus is not born to liue, but to drinke.
Whose death was as honeste as his
lyfe, for being vanquished by the Con-
sull Probus, hee ended his dayes with
an halter: of whome being hanged vp
in the ayre, this Proverbe went.

This is no man that hangeth, but an ^{afte the name}
Hogtheade: onelye because he had du- ^{for Drunken}
ring his lyfe, Conned vp as it were
whole hogtheades full of Wyne with
in his belly, for which cause hee deser-
ued perpetuall infamie.

Where to the contrarpe, the moste

G.

ver.

vertuous Alphonsus King of Naples
 is worthy of eternall prayle and glory,
 for his being (among many other excel-
 lent vertues) to þe example of al famous
 Princes) very sober in drinke, for he
 neuer did drinke any wine, but hee had
 thre partes of water mingled with it;
 whiche argueth greate generositie in
 the said Prince: for the right noble mā
 which esteemeth of honour, will aboue
 all thinges haue dronkenesse in hor-
 roz, as a vice most bruttish, vile, and in-
 famous, the abhominacion & filthinesse
 whereof, is impossible to be decyphered
 and also the euilles and inconueniences
 that comes thereof.

Because the Drunkarde is vnwise,
 (sayth the most sapient Salomon) and
 hath no honour nor prudence in him,
 I am determined to alienate my selfe
 and abstayne from Wine: forbidding
 and warning vs (as the Apostle also
 doth) not to be like vnto them, whiche
 therevnto bee inclyned and giuen,
 neyther to bee assistaunt at their ta-
 bles, nor at the meales or banquets
 of

betweene three brotheren. 42
of rancorous vnkardes; for so muche
as of vnkennesse springeth dissenti-
ons, quarrels, hates, rancours, and
molte often, murders, and slaugh-
ters.

Dea, it is the deathe of Mercury;
it is the forgetfulnesse and mis-
knowledge of all honeste vniuersity, for
in it, (sayth the Mother of King La-
muell) is no secrecie; but it utter-
eth all thinges, for the tongue of
a Vnkarde cannot bee healde, it also
commaundeth the wyle as well as
the foolish, the learned as well as the
vnlarned, and thereof commeth
Follie, Furpe, Presumption, and
pype.

Also the reason why Denis (com-
monly called Bacchus) after the
Ethnicks, the fyrste inuentoure of
Wyne, is pictured or paynted with
Vignes vppon his heade, is not be-
cause the same goodlye God of vnk-
ardes, vnde fyrste couple Oren togi-
ther, as Diodorus beleueth, but be-
cause that only by his inuention, that

It is

A Contention

is to saye, of Wine, and the outragi-
ous vse thereof, menne become boi-
ned, that is to say, furious, and easilpe
moued to excesse and rash insolence.

Foz onely the moste pooze and wret-
chedest ablecte that is, if hee bee once
ouercome with wine, hee then as for-
getfull of his calling and qualitie, ta-
keth hozdes vpon him, sayth the Poet,
that is, hee rayseth himselfe vp in all
fiercenesse and presumption, euen vn-
to the disuayning of the most noble and
mighty, and like vnto Aescopes Crane,
he compareth himselfe with his superi-
ours and betters.

Also the same is to be seene in the
most ignoraunt, sottish, and vnlearned,
foz be eing once vpon his Hornes, you
shall presently heare him, bee it righte
or wrong, vpon his Ergoes, philoso-
phyng agaynst Plato and Aristotle: or
so encherubim, he will dispute obsti-
nately on some other Art or Science,
againste the best learned and moste ex-
perimented menne that are in the
worlde.

Pea, onely the moste wicked and in-
famon

betweene three brethren. 43

famous, if he be once drunken, he will boldly intermeddle himselfe with the most honorable, and stande vpon his slippers against the honestest man that is.

For which occasion the Scythians wisely and wittily quibbing and reproving the Greekes Orges and Bacchanales, (which were wont to celebrate the feaste of their drunken God Baccus, by excelle drinking of wine, in playing on Tabors, Tympanies, & such like dissolute drunkennesses) denied and disabowed that a God should be an inuentor of so pernicious and hateful a thing (speaking of wine) seeing that men thereby become furious and freneticke.

Also Diogenes called such feasts and banquets as they celebrated to Baccus in Athens, the myzacles of fooles.

And pallingenius following the same (in mocking also the Thebans, who gloxied that Baccus was borne in Thebes, but Indie denyeth it,) cryed out: O you offspring of Cadmus,

Contention
mus, why haunte you of your Orges
and Bacchanales? Your frenthe
friskes and madde Daunces: your
Bacchus is no God, neyther did Semel
conceyue him of Iupiter, but rather
the blacke and furious Tartar, begate
him on the moste cruell and horrible
Furie, Megara. No, no, he is no God:
for he himselfe is the disdayner and ha-
ter of the Gods, and neuer can a dron-
ken sacrificer, order the vse of a Sacra-
fice orderly.

Bacchus

But who can rehearse the thou-
sand thousand parte of the euilles, and
inconueniences that proceede of this
redde nosed God, for (saith Salomon)
to whome happens care, dolour, ill hap,
strife, wounds, wante of lighte, trouble
of minde, and such like, cause onelye
vnto those that haunte the Wyne Ca-
uerne, and that studie and take delight
to empty the pots.

Beware (sayeth he) howe thou ta-
kest pleasure in beholding the Wyne
sparkle, or spinkle in the Cuppe, or
desire to taste & drinke it afterwarde

more lechroullie or wantonlie, for he
 findes that wee of oure selues, are so
 much inclined and readye thereto, the
 nature thereof, is at the beginning
 so agreeable and well liking, as it
 slides downe mens throates with great
 sweetnesse and pleasure, but the
 payle thereof poysoneth, and veno-
 meth much lyke the Serpent, in such
 manner that almoste by the vertue on-
 ly of the hot sparckles that proceede
 thereof, much lyke to the Basilickes
 eyes, it beateth downe, ouercomes and
 easeth him that vseth it, into all oppro-
 bious ignomy.

¶ Then therefore, that dwellest alto-
 gether with the Wine (sayth the wise
 manne) arte like vnto him whiche du-
 ring the greatest storme, & rainiest part
 of a tempest, sleepeeth in the top of the
 ships Mast, and is so tossed and tum-
 bled on the wallowing waues and sur-
 ging billowes of the raging Seas, as
 he is in imminent danger of drowning.

¶ The lyke whereoff, Homer in
 his Odyses rehearsed, happened vnto
 Elphector, who hauing dronke him-
 selfe

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selfe dronken, brake his necke going
downe a high hill neere vnto the Pa-
laice of Circes, in following of Vli-
ses and his fellowe Grecians, whiche
already were discented and nie embar-
ked. Whiche thing himselfe after-
wardes confessed for shorpe tyme after,
the same King of Ithaca synding him
in Wel, asked the cause of his coming
thither, to whiche Elphenor answe-
red, the Wyne whiche I dranke so
excessiuelye whyles I lyued, did slay
mee.

The same also, beguiling the
strengthe of Holophernes, as it is
written in Iudith, was the cause that
hee losse his heade, by the hands of
that good Matrone, whiche thing had
not happened vnto that fearefull and
dreaded Gyant, had hee reade and fol-
lowed the saying of the Prophet Es-
dras, where it is written: Wine is
stronger then they that drinke it, for
it conuerteth all oure fantasyes into
an assured pleasure, it corrupteth iudg-
ment, it maketh the thoughts of men
vaine and ridiculous: those of little
chil-

chastoynt, like vnto those of mightie
kings: those seruantes like vnto those
of masters: and those of the poore like
vnto those of the rich. For the drunk
hard knoweth neither what he sayth,
nor what he doth: thinketh and dreas-
meth, al his hie thoughts to be honest
and lawdable: he maketh no accounte
of King or Magistrate: he neuer spea-
keth but by talentes and thousands: he
neuer remembreth or esteemeth of
freinveshippe or brotherhoode: but
to the contrarie, all furpous without
occasion, and for a thing of naught he
takes his sworde in hand: for strife and
contention (saith Salomon) is in wine:
and euensas fyre approueth the hard-
nesse of yron, so wine argueth y hearte
of the proud, being a biternes to the
soule, & ingendreth in man by his ex-
cesse: a dispightfull boldnesse & anger
to all wrastring: which thing is the
right and peculpar propertie of an in-
censed foole.

For which occasion wise and dis-
crete men are sufficed with litle
wine, considering that against the

force and violence thereof one cannot
resist, be he neuer so wise, graue, strong,
magnanimous, or of what estate or
condition so euer. Thus gentle man-
ken brother, I haue made playne vnto
thee the gallant, courteous, precious
gifts, and excellent properties with the
honest guerdons, and vertuous recom-
penses of thy great God Bacchus, who
thou in hearte adorest, worshippest, and
rearest vp to the highest degree of gods.

310 But to the ende (righte honoura-
ble Iudges) that whiles wee render
to our brother the Althoromonger the
like assaule that hee rendered vs,
wee appeare not importune, and su-
perfluous, wee will sounde a retreat,
not denying, but freely confessing
to leaue manye thinges vncouered,
and vnaunswered, whiche our brother
alleaged agaynst vs. Howbeit, no
harde thing to doe: but wee doe not
seeke ouerly after that, for so to doe is
the part of him that intendeth to iusti-
fie himselfe, and to bee approued and
found innocent, touching our selues,
wee meane other wise, for wee will not

hide

here our fathers; neither will we, lyke
 unto many other, excuse our selues, or
 say, we are blamelesse; for certayne it
 is, that whoorneome and dice playing
 are both so vile and vicious offences,
 as they are no lesse damageable then
 dishonesty, and also the name of them
 are (as names filthy and infamous)
 to be auoided, notwithstanding to the
 contrary we will maintein & uphold
 vice of drunkennes to be far more grea-
 ter: then either y^e whoorneome or the
 diceplayer: for as we haue evidently
 shewen before, not onely, honour and
 good name (y^e ouerly treasures of men)
 with goods and faculties, are confu-
 med & wasted by drunkennesse, but also
 the soule, health, and vnderstandings,
 and the minde of man is troubled, sof-
 sed and grieued, & hurt thereby, euen
 vnto the making of him that useth it, to
 become more vile then any brute beast,
 which thing our brother chiefly and es-
 pecially argueth and blamed in vs, as
 a vice most greatest and most infar-
 mous of all other, and for such a one
 iustly, and with good reason did condemn
 and

A Contention

Crept out by the authoritie of many famous Philosophers, and worthy authors. Moreover, besides the same afore rehearsed, whosoever will wisely and diligently advise & haue regard vnto the original soener and first beginning of all vices, & also to the exercise and continuing of them, they shall finde that Drunkennesse ought onely to be accused, and adiudged most worthy to beare the burthen & blame as the onely causer, kindler, remouer, and procurer of men to all villanous iniquities, and especially to fornication, whooredome and adultery. For wine, sayth Titus Livius, among many other excellent authors, followeth, draweth, prouoketh, & nourrisheth, the dishonest pleasures and desires of the flesh. The rest concerning the equitie of this present strife (right honourable) lyeth in your fidelitie & prudence, vnto which we do commit our cause, beseeching you, if you do see euidently (as no doubt you doe as cleere as the Sun) that Drunkennesse is the worst or more vile and infamous then whooredome

betweene three bretheren. 47

of diceplaying, that you will dismitte
our brother the Dronkerde of oure fa-
thers succession, for which our presente
question is, adiudging the same vnto
my brother the diceplayer, and to mee,
by your iust and rightfull sentence, at
which we conclude. Thus pleaded &
concluded the parties, which done, the
president arose vp on his feete to aske
and require the aduice and opinions
of the Iudges assistant. During whose
counsell manye learned men and other
of sundry estates and qualities theres
present assembled, (who had heard and
vnderstood the difference) murmuring
and muttering with softe voyce, talked
and vttered their aduises, euery one ac-
cording to his fantasy: beeing all in a
manner of diuers and contrarie opin-
ions, as naturally and commonly wee
be willingly included and giuen to fa-
uour and excuse or hide our own faults
and vices. Some hold with the Dron-
kard, others with the diceplayer, but
the greatest part with the whozemong-
ger, as these here for the one, and those
there for the other.

A Contention

Many sayd, that they were all three as vicious the one as the other; and that it were therefore best and most expedient (notwithstanding the will of their father) that each of them did inherite his succession equally. There were others of opinion y^e sayde, y^e seeing they were all so vicious & evil, that it were therefore good to disherit them all three. To be short, there was no one among them that agreed. The cause peradventure was, for so much as each of them were perticulerly touched & infected with one of these three vices, or with two, or possibly with all three together. But at last among all the rest, there stood up one an ancient graue Gentleman, named Theophilus Equiculus, who after he had made obeisance, sayd.

My Lordes, to speak in truth and uprightly, I cannot see nor perceiue; but that this iudgemente is of grate weight and importance, and not to be lightly looked vnto and let slip, also I doe not thinke the contrarie, but y^e these honourable Iudges before they
gyue

giue a diuine sentence; will haue great
 consideration theroff, but trust mee they
 should not be in this care & trouble if
 one of these brethren were a couetous
 person; for such a one should presently
 be dismissed & put out of the succession
 (for which this present contention &
 question is) as the most vile, wicked, &
 infamous; not onely of these thyngs, but
 of all other diuinity by a thousand, thou-
 sand reasons, examples, authorities, &
 inuincible arguments; which might
 be brought forth & alleged against
 him onely among the rest (for al) these
 to witnesse; of the Scripture wold
 suffice: couetousnesse is a heretike of
 Idols; which is y^e ground of al abho-
 mination & iniquitie: couetousnesse is
 the roote of al evil: & cheifly, sayd The-
 ophilus, couetousnes is the only poison
 & pestilence of chritye, without the
 which saith y^e Apostle, nothing profi-
 teth, vicause, (as y^e same Apostle sayth
 father) y^e charitie is of God, & god is
 charitie, & charitie is the ground of per-
 fection, & the ende of cōmaundement,
 wherfore follow it, & you shalbe clothed
 therewith. Which

Which opinion of Theophilus, all
the assistants together with one voyce
approued, condemning couetousnesse
as the moſte wicked and moſte perni-
cious vice that is vppon earth. But fi-
nally, the officers hauing caused ſy-
lence to bee made, the ſame generallye
kept, the preſident being returned from
couſell, pronounced his ſentence, by
the which it was ordeyned: that the
parties ſhould correct and amend their
plea, and giue replies, and ſhoulde in-
forme one an other, if it ſeemed good
vnto them, within one month, for all
queſtions and delayes, that the ſame
to rehearing brought agayn vnto the
ſaid court mighte bee ordered.

And ſo finally and adiudged accord-

ding to equity

and reaſon,

(.)

FINIS.